Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

PROCESS OF FORMING A MORAL CHARACTER.

The article which we give under this title, is from the Brooklyn 'Christian Monitor.' Its leading title there is "Review of the New Haven Philosophy."

The following remarkable paragraph is from the 'Christian Spectator,' and is supposed to have been written by Dr Taylor, Professor in the Theological School at New Haven. That his meaning may be more readily apprehended, I will briefly state what I have understood to be his views on one or two points, which have a connexion with the process now to be examined. If I have not misapprehended his meaning, Dr Taylor supposes that children do not come into the world with a "sinful nature," in the sense which many have supposed; but that they all become sinners by their own choice, as soon as they become moral agents. He also supposes that by the word *heart*, as used in the Bible, is commonly intended a man's "governing purpose," that purpose by which he made choice of a supreme object of his affections. To this general or "governing purpose" he supposes other volitions to be subordinate. With these ideas in view, let the following extract be read as a philosophical account of the process, by which a human being forms his moral character, whether sinful or holy.

This self love, or desire of happiness, is the primary cause or reason of all acts of preference or choice, which fix supremely on any object. In every moral being who forms a moral character, there must be a first moral act of preference or choice. This must respect some one object, God or mammon, as the chief good, or as the object of supreme affection. Now whence comes such a choice or preference? Not from a previous choice or preference of the same object, for we speak now of the *first* choice of the object. The answer which human consciousness gives, is, that the being constituted with a capacity for happiness desires to be happy; and knowing that he is capable of deriving happiness from different objects, *considers from which the greatest happiness may be derived*, and AS IN THIS RESPECT HE JUDGES, *or estimates their relative value*, SO HE CHOOSES, *or prefers one to the other as his chief good*. While this might be the process, by which a moral being forms his first moral preference, substantially the same process is indispensable to a change of preference.—*Christian Spectator for* 1829, *p.* 21.

It is not my wish to misrepresent the meaning, nor to invalidate the reputation of this respected writer, but I think I have some reason to doubt the correctness of his philosophy. If I have not misunderstood him, it was his purpose in the paragraph here before us, to explain the process by which Adam and his posterity have all become sinners; and also the process by which those who are now good people, turned from sin unto God; and for the correctness of his views he appeals to "human consciousness." I regard myself as a human being, I am conscious that I have been a sinner, and I have a hope that I have become reconciled unto God. But I have no "consciousness" that I became a sinner by such a process as Dr Taylor has described; and I suspect a great majority of reflecting people may make the same declaration. Indeed I am 'conscious' that I became a sinner at an earlier period than I was capable of making any estimate of "God and mammon," as to "their relative value" as objects from which I might derive happiness. Is it not so with multitudes of others?

Let it be kept in view that Dr Taylor supposes, that every child of Adam becomes a sinner by his *first* volition as a moral agent. He does not pretend to know at what age a child becomes a moral being. But I presume he will admit, that when a child commences his existence as a moral agent, he is but an infant as to moral agency; and that at this period there can be but very few cases in which he is able to distinguish between moral right and wrong, obedience and disobedience. At that period, he surely is not capable of comparing and estimating "the relative value" of such objects as "God and mammon." He may, however, know the meaning of one or two parental precepts, or divine precepts, and have a conscience which says, "to obey is right, to disobey is wrong." He has therefore, two ways or paths before him, one of which he must choose. Let it be supposed that this child is left alone in a room where delicious fruits are set within his reach, but which he is forbidden to take. He is very fond of the fruit, and is therefore in a state of temptation. His appetite or animal desire is strong, and says, 'Take and eat,' his conscience says, 'forbear.' He keeps his eye on the fruit, his appetite grows stronger and stronger, till at length he violates his conscience and takes the fruit, in the hopes that his sin will not be observed, or that in some way he shall escape punishment. His conscience however pronounces him a sinner.

Now, I would ask, is it not much more credible that a child begins to form his character as a sinner, by a process such as I have described, than by that of comparing "God and mammon" as objects from which happiness may be derived, estimating "their relative value," and then preferring mammon to God as "the chief good?" The process which I have described seems to me both conceivable and natural. The one described by Dr Taylor is to me about as inconceivable and unnatural, as it would be for a child at the commencement of moral agency, to become a sinner by *calculating an eclipse*, in disobedience to a divine precept, of which he has no knowledge. In regard to Adam and Eve, I suspect that they became sinners by a process much more resembling the one I have described in relation to little children, than by the one described by Dr Taylor. It is very conceivable that, in an hour of temptation, they might be drawn away from the path of duty, or led captive, by some animal lust or appetite, so as to violate a divine prohibition. But if prior to their sin, they had known the pleasures of obedience, is it probable that they would then set about such a process as that of comparing "God and mammon," to "estimate their relative value," as objects, "from which happiness might be derived," and finally close the process by preferring mammon as the "chief good?" I doubt whether "human consciousness" ever answered this question in the affirmative.

"Substantially the same process," says Dr Taylor, "is indispensable to a change of preference." His meaning I suppose to be this, that when a sinner is converted or born again, there is the same process of estimating and choosing, as when he became a sinner, excepting that he now prefers God to mammon. In speaking of being born of the spirit, our Saviour compared the operations of the spirit to those of the wind, which may perhaps justify the hypothesis that the "process" is not the "same" in all instances of conversion. In regard to such as are converted in childhood, they have probably as little "consciousness" of such a process as the Dr has described, in their turning to God, as they had in becoming sinners. In regard to those who are converted in adult age, I suspect that very many of them are not conscious of such a "process" as Dr Taylor has represented as "indispensable." A far greater number of these converts I think would say, that they have no recollection of such a *calculating process*; but they recollect that they went on in a great measure heedless in the ways of sin, till by the word, the providence or the spirit of God they were brought to reflect seriously on their guilt and danger; that the more they reflected, the more deeply they felt the evil of sin and the danger of living in disobedience, till they were brought to resolve that by the mercy of God they would abandon the paths of vice, and henceforth live not to themselves, but to him who had loved them and given himself for them,—and to HIM whom the Son revealed as a God ready to pardon all who repent and obey the Gospel.

Perhaps Dr Taylor would say, that my description of the process by which the sinful character is formed, and also the process by which the penitent character is formed, *implies* all that he intended. If so, the question may naturally occur, which of the forms of describing the process is the more scriptural, the more natural, the more easy to be understood by a humble and unlearned inquirer after truth? Which then is the more *scriptural*? In regard to forming the penitent character, an answer may perhaps be given to the last question which will supersede the necessity of any further inquiry.

On the day of Pentecost, after Peter had delivered his first gospel sermon, his hearers, being "pricked in their heart, said to Peter and the other Apostles, men and brethren, what shall we do?" Now let it be supposed that Peter replied in the language of the New Haven philosopher as follows,—"The answer which human consciousness gives, is, that the being, constituted with a capacity for happiness, desires to be happy; and knowing that he is capable of deriving happiness from different objects—God or mammon—*considers from which the greatest happiness may be derived*, and AS IN THIS RESPECT HE JUDGES, or *estimates their relative value*, SO HE CHOOSES, or *prefers the one to the other as his chief good*. While this must be the process by which a moral being forms his first preference, substantially the same process is indispensable to a change of preference." Would one in a thousand of Peter's audience have understood this language as equivalent to—"Repent, and be baptized every one of you in the name of Jesus Christ"—or to the following, "Repent ye, therefore, and be converted that your sins may be blotted out?" Or would the language of Dr Taylor have so revived the "consciousness" of these anxious inquirers as to the process by which they at first became sinners, that they would have been at no loss as to the process of becoming reconciled unto God?

The phrase "God" or "mammon," may indeed be used with considerable diversity of meaning. Still I think Dr Taylor was unfortunate in his labored attempt to state the process by which a human being forms a moral character. He would have been, at least, better understood, had he exhibited "the narrow way" and "the broad way"—the way of *required self-denial*, and the way of *forbidden self-gratification*, as the objects in relation to which the choice is made in forming a moral character. In a case of such importance, it behooves writers and speakers to use language, if possible, which will clearly convey correct ideas to the minds of common people. If there be any sense, in which it may be said, that a child prefers mammon to God as early as he becomes a moral being, it is a sense which I do not understand; it is above or below my comprehension.

It may be pertinently asked, what more evidence have we that there is such a process as Dr Taylor affirms, in forming the first sinful volition than there is in forming every successive volition of a sinful character. A similar question may be asked in reference to the first holy or penitent volition. But where is the man who has been conscious of such a process in every moral volition? It may be further suggested for the consideration of Dr Taylor, and all who have adopted his views, whether in his manner of stating the process by which a moral character is formed, it is not implied, that human beings have all become sinners in consequence of a sad mistake in estimating "the relative value of God and mammon," as objects "from which happiness may be derived;"—and whether it can be deemed wonderful that children are all *transgressors*, if they are required to make such an "estimate" for their first moral action? Finally, how can a child "*know* that he is capable of deriving happiness from different objects,—God or mammon," prior to his first moral volition?

THE LORD'S PRAYER.

The following are disconnected passages from a sermon on the 'Lord's Prayer,' by Rev. W. J. Fox, of London.

The Lord's Prayer may be considered as a depository of Christian doctrine; a model of Christian devotion; and a manual of Christian duty.

Offering a prayer and reciting a creed are doubtless very distinct acts, both as to the faculty employed and the object proposed. While engaged in the former it is well for us not to advert to the latter, nor allow the spirit of devotion to be embittered, checked, or degraded, by the asperities of controversial warfare. The one is an act of the head, the other of the heart. The one relates to the God on whom we are all dependant; the other regards fellow-creatures to whom we are opposed. The one is a statement of our speculations; and the other is an expression of our feelings. As we address not our petitions to feeble man, so we need not repeat the articles of our faith to the Omniscient Deity. Yet it is, and must be the fact, that every prayer contains or implies religious principles, of greater or less completeness in proportion to the whole religious faith of the individual, according to the circumstances of its composition. The very act of prayer distinguishes the Theist from the Atheist; the believer in superior direction from him who resolves all into chance. 'He who cometh unto God must believe that he is; and that he is a rewarder of them that diligently seek him.'

The character of the object of worship will appear, if in no other way, yet by the spirit of the prayer, its tone of slavishness, terror, presumptuous boldness, or filial love and reverence. In like manner, many topics of theology on the nature, duties, circumstances, hopes and fears, of man, cannot but make their way into the expression of his wants and wishes, and modify its sentiments and color its phraseology. The real importance of an article of faith is also often better indicated by a prayer than by a creed. * * The Lord's Prayer was not meant to be used only by one person, or on one occasion, but as a stated formulary for the disciples. Moreover, it emanated directly from the Founder of our religion, and comes vested with his decisive authority. There is every motive, then, to regard it as a depository of doctrines; and when they are ascertained, we are warranted in considering them as the leading doctrines, not of a particular and fallible set of men, but of Christianity itself. It is the composition of Christ; it is the Christian prayer.

It distinctly implies the Divine Unity. It uses repeatedly and uniformly the singular pronoun; 'thy kingdom,' 'thy will;' and the singular form of the verbs, 'give,' 'forgive,' 'lead,' 'deliver,' which, though not distinguished in the English language, yet is in the original. It is addressed to one divine person, and only one.

And he is invoked as 'our Father.' The distribution of deity into the persons of Father, Son, and Holy Ghost, has had this injurious result, that the term 'Father' has sunk into a mere correlative to 'Son,' a technical distinction in the Trinity; and God the Father is often invoked without any thing more being meant than that he is not God the Son, and without any reference to the benignity of his character, or to his sustaining that lovely relation to all, or even to any, of his rational creatures. The original expression of that glorious doctrine of Christianity is thus transmuted into the base metal of a mere technical phrase, or metaphorical distinction, in scholastic theology. It is time for this unhallowed association to be broken, and for the word 'Father' to bring with it, whenever used in relation to God, all that richness of admiring and grateful feeling which should ever spring at the mention of a love of which all that the best and tenderest parent ever experienced is but the weak emblem and faint shadow, the finite and earthly, picturing out the heavenly and unbounded. That application could not be our Lord's, for by saying, 'Our Father,' the relation at least includes all who, in any age or country, becoming his disciples, should also adopt the use of this, his enjoined mode, of preferring their adorations.

The least, then, that we can infer is, that the Divine paternity embraces all Christians. He who invites all to believe that he is the Father, must be the Father of all. That fact cannot be contingent on their believing it; cannot be fasified by their rejection. Nor can it ultimately, when his plans are perfected, be rejected by any. Let his glory be fully revealed, and all flesh shall see it together.

To this great doctrine of the prayer, that the human race has an Almighty Father, it adds that of salvation by his free grace, and by that alone. The very word *forgive* is decisive. The debt which is paid by a surety, is not forgiven. The debtor is obliged to the surety, but not to the creditor. He has his payment, and can have nothing more. The debtor asks him nothing; owes him nothing. The prayer implies that God has mercy, and is free, and may be implored to bestow it, without regard to any other person, human or divine, or any other transaction than its gracious exercise.

The prayer implies the universal Providence of God.

It ascribes to him the command of men's hearts, imploring him to mould the world to goodness, to make his creatures the willing observers of his righteous will. He who offers it, professes the sublime faith, that depravity cannot, and shall not, resist the agency of Almighty love; that vice has no inherent power by which it can to eternity defy mercy or retribution to subdue its votaries. It supposes him able and willing to bring men to repentance. It asserts him to be supreme, not only over matter, but in the nobler empire of mind and morals.

These, then, are the doctrines of this prayer; not perhaps all the theological truth which it contains or implies, but its leading propositions, its pervading principles.

Those who talk of an imperfection of a faith so simple, would do well to consider this fact. We stop short of them; but we only stop in our belief where Christ stopped in his prayer. They say that these opinions have nothing of the gospel in them; but he deemed them gospel enough for his disciples to go into the presence of their God. He selected them as the faith of which, in the solemn act of worship, the Christian should make a virtual profession. He deemed them sufficient for the purposes of devotion; and if so, they are sufficient also to produce holiness and conduct to salvation. Even if more be true, more cannot be essential. His words are a broad shield from which the calumny that would disgrace, and the anathema that would terrify, alike fall innoxious. And it becomes men to be careful how they brand as erroneous, or imperfect, or incapable of generating pure piety, or wanting something needful to pardon and salvation, the principles which he thought ample enough on which to construct a model of devotion for his followers. It becomes them still more to be careful how they venture to add to his work; to pray to persons whom he did not teach us to invoke; to interpolate conditions of mercy of which he made no mention; and by their supplemental doctrines advance an implicit charge of imperfection against his recorded directory of worship. It becomes them, most of all, to be careful how they presume to incorporate, either with public or private prayer, doctrines not merely additional, but inconsistent with those which form the basis of this manual. It is not when the disciple kneels, in the name of Christ, to the God of Christ, that he should breathe the language of doctrines in direct hostility to that oneness of the Object of prayer, that paternity of the Divine character, and that spontaneous freeness of Divine mercy, which are here consecrated to our faith and love. Men should pause, and inquire, and examine, thoroughly, fairly, and patiently examine, before they rush onward in such a career as this. To do so is a duty to their fellow-christians, to themselves, to their Saviour, to their God.

Let us prize, both for its simplicity and its perfection, a faith which the Saviour has thus solemnly sanctioned, as to its truth, and thus beautifully exhibited, as to its devotional power. And O that it may often lead us, in filial affection to God, and earnest good-will to man, to the footstool of mercy; and work by love in our hearts and lives, adorning our characters with all Christian graces; and thus finally secure our portion, in the resurrection of the just, to the joys of immortal blessedness!

[From the Christian Reformer.]

THOUGHTS ON PASSAGES OF THE NEW TESTAMENT.

— if God condescends to speak to us mortals, it is our duty to attend to what he says; and if, in any writing, he has revealed his will to us, it is our duty carefully to read that writing, and do our utmost rightly to understand it.—*Campbell.*

Matt. iii. 15: "— thus it becometh us to fulfil all righteousness:': i. e. "to observe every positive institution, as well as to obey every moral precept." By this act, Jesus Christ distinctly acknowledged the divine commission, and ratified the characteristic ordinance of his forerunner.

The claims of *Baptism* are those of a positive institution. Now a *positive institution* is a practice resting on the will and authority of Him who appoints it; a duty "of which the reason is not so plain as the command." Nor is it derogatory from the honor of the gospel, but the reverse, that its two positive institutions stand not forth quite so prominently and conspicuously as its rule of life, its promises of pardon and immortality, and the death, resurrection, and exaltation of its founder. Those institutions demand, nevertheless, our serious regard. "It is a part of the law of nature," says Mr Locke, "to obey every positive law of God, when he shall please to make any such addition to the law of nature." We are "to observe all things whatsoever" our Great Master has enjoined.

1 Cor. i. 17: "Christ sent me not to baptize, but to preach the gospel."

If we consult the Christian Scriptures, we shall find that notices and recognitions of *baptism* are far more numerous than many persons imagine. Even the passages, and they are not a few, where the terms *baptism*, *baptize*, *baptized*, occur in a figurative sense, attest the existence of the literal rite: for who has ever found such allusive and metaphorical expressions become current, when they were not taken from acknowledged facts and practices? We must further admit that our Lord's assistants were in the habit of administering baptism to their successive converts. Jesus Christ, it is true, did not himself baptize: that his apostles baptized is clear from the evangelical history, and from the narrative of their ACTS, as well as from their Epistles; and though Paul declares that he was sent not to baptize, but to preach the gospel, we know, however, from his own statement, that in some instances he really did baptize—we know that if, in the majority of cases, he forbore to administer the rite, his forbearance arose from a fear, lest he should be said to have baptized into his own name. Can any exception better prove the rule, to which it was an exception? Paul was sent not so much to baptize as to preach the gospel. It is a well-known scriptural idiom—"I will have mercy, and not sacrifice"—"Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life."

1 Cor. x 21: "— partakers of the Lord's table," i. e. "of the bread and wine placed on the table, specifically in commemoration of the death of our Lord Jesus Christ:" it is called *the Lord's table*, because his disciples appropriate it to the use just stated; it is the *Lord's*, in contradistinction from its being man's—no man having a right to prescribe terms for admission to it, which our Lord himself has not prescribed. How extremely inadvertent then, and unbecoming, is the language sometimes employed on this plain and important subject!

1 Cor. xii. 29: "— are all teachers?"—A plain intimation of the apostle's, that, in the sense in which he uses the word, all cannot, and should not, be *public teachers* of the gospel. Still, there remains an obvious and weighty signification, in which it is true that "every man who understands Christianity, may teach it:" he may teach it in his individual sphere, and by his individual example, yet not, necessarily, or imperatively, in public; no woe lies upon him for not preaching the gospel there. In matters of far inferior consequence, the knowledge of the skilful teacher must be knowledge superadded to his acquaintance with the topics of which he treats. His capacity of instructing others, demands a certain kind and degree of preparation. Nor can the case of religion be with propriety excepted. That *all* the teachers of Christianity should have a highly learned education, is perhaps impracticable. *All* however, (to borrow the language of a very competent judge of these subjects,) should "at least be in possession of so much knowledge as is requisite to profit from the learned industry of others, and to apply to the New Testament those treasures of Grecian and Oriental literature, which their predecessors have presented to their hands. But a man unacquainted with the Septuagint, and the classic authors, can form no judgment of the critical remarks which have been made on the language of the New Testament; nor determine whether the meaning ascribed to a word be literal or figurative, the sense in which it is usually taken, or only such as extensive reading can ratify by the authority of but two or three examples. He can have no idea of what is called interpretative probability, and is unavoidably exposed to the danger of giving the same credit to a false interpretation, as to the true. In short he can see only with foreign eyes, and believe on the authority of others; but he can have no conviction himself, a conviction, without which no man should presume to preach the gospel, even to a country congregation."

Among indispensable preparatives for the province of instructing the ignorant, Archdeacon Blackburne assigns the first place to a careful study of the scriptures in the original languages in which they were written. "It is to be presupposed," says he, "that

every one who aspires to the vocation of a Christian teacher, has laid in a competent measure of the learning necessary for this purpose, in the progress of his education. Be that as it may, it is certain the pursuit and cultivation of it, in the course of our calling, will admit of no intermission, if we mean to make *full proof of our ministry*. The sacred oracles contain a fund of knowledge, an inexhaustible treasure of wisdom and truth, for some portions of which we shall have daily demands to the latest period of our lives. But of what use will all this be to any man who has not the key, and is thus excluded from availing himself of these stores, upon the various occasions which call for the immediate employment of them?"

Let it not be objected that our Lord's apostles were unlearned men. Paradoxical as it may appear, the fact of *their* being unlearned, is the very reason why uninspired ministers of the gospel should, to a certain extent, be learned; why they should be educated. In *them*, inspiration supplied the place of learning: in *us*, learning—or appropriate knowledge acquired by education—must supply the place of inspiration.

Heb. ix. 8: "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while [as] the first tabernacle was yet standing."

By "the way into the holiest of all," is meant "individual and near access to God." A part of the following chapter, 19—23, illustrates this clause. Whether the general object and argument of the writer to the Hebrews be regarded, or whether we attend to the particular design and tenor of his reasoning in these two chapters, we shall be sensible that he now compares together the rites of worship among the Jews, and the more simple and comprehensive character of Christian worship.

Hallett (Notes, &c. pp. 158, &c.) looks upon the passage as teaching "the comfortable doctrine that when good men die, they do not fall into a state of sleep, and remain therein till the resurrection, but that immediately upon their death, their souls pass into heaven, into the place where our glorified Redeemer is, and are truly happy there in the enjoyment of Christ and of God."

"This passage," says the ingenious author, "seems to teach this doctrine; because I cannot understand it, but upon the supposition that this doctrine is true." I reply, that such a principle of interpretation is fallacious: whether it be applied to the Scriptures, or to any writings of importance, it cannot safely guide us to a knowledge of their meaning. A given passage may be consistent enough with a previously formed opinion; such, at least, it may be in the judgment of the advocate of the opinion, and yet when sentences, clauses and words come to be analysed, to be critically examined, and to be compared together with other texts, we shall find that they afford no solid, no independent, support to the favorite article of belief. Was Mr Hallett's induction complete? Had he tried other *suppositions*? What relation has either the general scope of the epistle, or this portion of it, to the doctrine of an intermediate state?

"We have libery to *enter into the holiest by the blood of Jesus*;" since in Christianity no distinction exists between priests and those who are not priests. The sacredotal order is there unknown. In this and in every respect, the gospel is highly superior to the law.

Heb. xii. 27: "— those things that are shaken, as of things that are made."

The latter clause appears to me elliptical: perhaps it should be filled up thus—"made" [with hands]. Or the conjecture may be no less admissible, that the words "by men" should be supplied. I receive the participle as rendered by our translators—"made"—not "appointed." The Jewish state and ritual form the subject: these were on the point of being destroyed, as though they had been the work of *Man*.

[For the Christian Register.]

MORMONISM.

Mr Editor,—Having noticed in your paper occasional reference to the subject of Mormonism, and presuming that your readers will feel an interest in whatever may have occurred in regard to it among ourselves, I send you the following statement, which is the substance of some prefatory remarks of a pamphlet on this subject now in press. S. A.

PREFATORY REMARKS.

'It is well known to many of our fellow-citizens that two preachers of the Mormonites, a fanatical sect, which originated a few years since, in the Western part of the State of New York, have recently come to this city to propagate their strange and marvellous doctrines.

I have had several interviews with these men; have examined their book, called 'The Book of Mormon,' and have endeavored to acquaint myself with the details of their history and principles, have put the result of my inquiries in writing, and am satisfied of the delusion and absurdity of their system, and its evil tendency.

After this investigation, I felt a desire to have the system exposed immediately in public print. But upon consulting with some judicious friends on the subject, it was thought best not to take public notice of it at that time, as the system was so unreasonable and ridiculous, that no person of good common sense would believe it. But having witnessed the progress of the delusion among some of our respectable citizens, many of whom were considered worthy members of the religious societies to which they belonged, I have felt it my indispensible duty to use my exertion against its spreading and contaminating influence.

However strange to relate, about fifteen persons in this city have been led away by these false doctrines, have been baptized, and joined the Mormon church. And some of these persons have set out for 'the promised land, the place of refuge for the house of Israel, and for all the Gentile world, who will take warning and flee thither for safety.'* Two individuals who have gone, are defenceless females, they had acquired by their hard industry $2,300, one having $1,500, the other $800, which they have given up to go into the general stock. One of these females was in a consumption, and her friends thought she would not live to reach her destined place. Her afflicted sister told me that if she had been buried here before she had been led away by these errors, and had left satisfactory evidence that she was prepared to die, her grief would have been far less than it is now. The remaining persons who were baptized, and joined the church, and contemplate going to the West, possess between 3,000 and $4,000, which they also are going to put with the general fund, and which they can never draw out again, should they get sick of Mormonism, and wish to return to their friends.

Thus are our friends swindled out of their property and drawn from their comfortable homes to endure the perils of a journey of about two thousand miles, by these *ignorant fanatics*; and when arrived at their earthly paradise, to become the miserable dupes of these temporal and spiritual lords.

In view of these evils, and after waiting impatiently for some time, hoping that some person better qualified than myself to do justice to the subject would undertake it; but not hearing of any, I had concluded to publish the result of my inquiries with these men, with some strictures upon their book. But at this time I was informed by a friend, that a faithful review of the book had been published by one of the most able writers in our country. I immediately sent six hundred miles for the review, and have received and perused it. In my apprehension, it is the best thing that has been written upon the subject, and will be of inestimable use in preventing and rescuing many from the evils of Mormonism.

This review, by Mr Campbell, came out first in the "Millennial Harbinger," a monthly periodical, published by him in Bethany, Virginia, under date of Feb. 7th, 1831. This work is but little known to that class of persons whom I design to benefit. My object therefore in publishing it in a pamphlet by itself, is to circulate it among the people of New England,† that they may receive the same benefit that the people of the South and West have, where the above periodical is extensively circulated. And I doubt not that its gifted author would not only be willing, but much gratified to have it thus republished and circulated.

And with sympathetic feelings for those friends who have been grieved and afflicted in consequence of the delusion, and to prevent others from similar trials in future, by having their friends torn frm their embraces, and swindled out of their property, and if possible to prevent others from becoming the miserable subjects and dupes of these singular fanatics; I have determined to republish this review of Mr Campbell's, with these prefatory remarks; and would recommend the review to the perusal of my fellow citizens, and an enlightened public.' Joshua V. Himes.

Boston, August 14, 1832.

* This place is situated in Jackson county, Missouri, ten miles from the town of Independence.

† These preachers intend visiting the cities and principal towns in New England.

CHRISTIAN REGISTER.

BOSTON, AUGUST 18, 1832.

UNITARIANISM IN IRELAND.

Most of our readers are aware of the fact that Unitarian principles have made considerable progress in Ireland, within a few years past. The cause of Unitarian Christianity is supported there by several persons of distinguished talents. The proceedings at the late anniversary of the "Irish Unitarian Christian Society" were in a high degree interesting and spirited. The meetings were held in Dublin on the 29th and 30th of April. This was the second anniversary of the Society. The Report states that though beset with many difficulties, the Society had struggled through them with good success. The comparative infancy of the society and its limited means, have hitherto prevented the adoption of any very wide plans of operation. Their efforts have been chiefly confined to the distribution of books. The circulation of the publications of the society has been more than doubled during the past year.

The following passage from the Report shews the excellent spirit of the society; that their great purpose is, not so much to inculcate sectarian or party views, as it is to disseminate the truth, and to give it an efficient influence on the heart and character.

Your Committee, aware that they represented a body of Christans who loved truth, for the sake of its righteousness, have thought it within their province to place in the catalogue of the present year many publications which, though in harmony with Unitarian views, are by no means doctrinal in their character. They would especially call your attention to the supplement, comprising books peculiarly adapted to the young; and would express their hope that it may aid parents in imparting to their children, in no unattractive form, the devotional influence of a scriptural faith.

We add another extract which illustrates the same fact:

Your Committee have unmingled satisfaction in pointing to the continued activity and prosperity of the 'Cork District Society.' Its weekly meetings for theological conversation have given rise to a similar practice in Dublin; and the fearlessness with which its members, in private and in public, avow and vindicate their convictions, the vigilance with which they protect the rights of conscience, and the liberality with which they uphold institutions designed to promote social improvement, show that they desire to exhibit the natural union of doctrinal truth with practical righteousness.

Such is, and we trust will continue to be, the grand purpose of the efforts of Unitarians generally. To disseminate in fearless obedience to conscience, what their honest and faithful inquiries tell them is truth;—to do this not because it is Unitarianism, and may build up and give distinction to *our* cause, or *our* party,—but because it is Christianity, because it is *truth*, a ray of the eternal mind, and best fitted by influencing the heart and character to promote the highest, the essential interests of the soul.

Rev. Mr Blakely writes thus from the North of Ireland.

Unitarianism is spreading radidly in the north of Ireland; and nothing is wanted but plainer preaching and the dessemination of small Unitarian publications, to give it a firmer hold. Many of the humbler people in this district understand it well; several infant congregations are springing up.

In referring to the correspondence with the Unitarians of England, the Committee say—

In proof of the high position which the Unitarians of England hold in respect of intellectual cultivation and Christian benevolence, an appeal may be made to the 'Monthly Repository;' a publication as worthy of the social and religious character of the denomination which it represents, as it is of the eloquence and philanthrophy of its gifted editor, Rev. W. J. Fox. It is impossible that such admirable heralds of truth as the 'Monthly Repository' for England and the 'Christian Pioneer' for Scotland, can fail to prepare the way for a rapid diminution of prejudice, and the wide diffusion of a better faith.

At the Annual General Meeting on the 30th, several resolutions were moved. The meeting was addressed by Rev. George Harris of Glasgow, Mr William Porter, Rev. Dr Drummond, Rev. George Armstrong, Rev. James Armstrong, and others. The remarks were all of them sensible and some of them highly eloquent. We may on a future occasion furnish some extracts. We must content ourselves now with a few brief quotations. Dr Drummond spoke to a resolution which he had moved on the subject of the sufficiency of the scriptures as the guide of faith and conduct. Among many excellent remarks we select the following:—

The Bible, I repeat, is essentially a Unitarian book; if allowed to do its own work, and to go forth in its own simple majesty, without the deforming and distorting drapery in which priestcraft and bigotry would enfold it, it will Unitarianize the world. It has wrought, and it is working marvellous conversions. Unitarians have no misgivings of mind as to the result. They are willing to cast their bread upon the waters, assured that, after many days, they shall find it;—they are willing that the good seed of the word should be scattered, though by Orthodox hands, for the Lord of the harvest will cause every seed, according to an invariable law of his Providence, to produce after its kind; and therefore the crop must be Unitarian. It is from ignorance of the Bible, or from coming to its perusal with minds preoccupied by anti-biblical notions, from blind attachment to antiquated creeds and nursury catechisms, from blind veneration for state religion, and its forms established by human laws, that men are Trinitarians. Let them dare to emancipate their minds from the inglorious vassalage,—let them assume courage to read the sacred volume with their own eyes, to judge by their own understandings, and the religious world will at last become truly Christian, and worship the Father "in spirit and in truth."

The following resolution was moved by Mr Carmichael:—

That we hail with satisfaction every promise that pure religion shall revisit any portion of that Oriental world which gave it birth; that we sympathize with every effort to make British India the seat of improved institutions and a better faith; that we have long regarded with deep admiration the philanthropic and enlightened exertions of Rajah Rammohun Roy, to elevate the social and spiritual condition of that interesting land; and that, should he be enabled to visit this country before he quits the European shores, we should deem it a high privilege to hold intercourse with the illustrious stranger, whose mild but fearless expositions of Christian truth we have read with delight, whose character we have revered from a distance, and from whose career we anticipate beneficent results to his countrymen and mankind.

This celebrated man, (said Mr C.) a few years since, was the worshipper of Brahma, Vishnou, and Seeva, the Indian Trinity; and if India, as it is said, borrowed her gods from Egypt, this is undoubtedly the oldest Trinity created by the perverse ingenuity of man. The Greek and Roman Trinity—Jove, Neptune, and Pluto—is of somewhat more recent date; and the Heathen Trinity—Woden, Thor, and Freyd—is comparatively modern. It is not, perhaps, generally known that the kings of England can trace their lineage to Woden and Freyd. These were the fabrications of barbarous ignorance; it was easy to deify human beings. There was more refinement and intelligence required to compound the Trinity of Plato, the great first cause, his Logos or wisdom, and the soul of the world. The disciples of Plato on becoming Christians, converted this Trinity into the Godhead now worshipped by so vast an extent of civilized society. But Rammohun Roy, in rejecting the Trinity of India did not prostrate his understanding before another far less ancient, equally untrue, and far more irrational, contradictory, and absurd. He gave all his heart and soul to the study of our scriptures, but there he could find no Trinity. What did he find? "That the Omnipotent God, who is the only proper object of religious veneration, is *one* and undivided *in person*—the Lord our God is *one Lord*." That Christ throughout the whole of his mission, taught the most sublime of truths; and that if any of his followers could have been guilty of the blasphemous presumption of ascribing deity to his person, he would have indignantly repressed and spurned at the *folly*—"Why callest thou me good? there is none good but *one*, that is God."

No exertions in the cause of religious truth have been more enlightened and powerful than those of the illustrious Rajah. His admirable expositions of scripture must carry conviction to every mind that it is not narrow by nature, or has not been narrowed by education or prejudice.

This resolution was seconded by Mr Drennan, who after some forcible remaks on the state of India, and the abuses which are believed to have been practised by the East India Company, proceeds to say,—

I turn with pleasure from [other topics] to the Indian prince, who has found in the gospel a golden mine,—pure, indestructible, inexhaustible; to Rammohun Roy, a chief among his people; a man imbued with all the learning of the East; and who will take back to India, I trust, a knowledge derived from experience, of the improved institutions of the West, that may yet have a mighty effect on the destinies of the Oriental world. I am not prepared, Sir, I confess, with a list of dusky proselytes; I fear that hitherto they have been "few and far between." But with such an one to commence with, why should we despair? We have before us today the example of a man whom I might almost call the creator of Unitarianism in Scotland, whose powers of oratory even Trinitarians must admire, whose zeal and sincerity have been best proved by his unwearied exertions for the success of our cause; and when we see what he has done, may we not turn in hope to the Indian Rajah? We may yet behold a star arising in the East, and with mild radiance pointing out the birth place of our blessed Saviour, and illuminating the sacred pages of the gospel.

THE CHOLERA.

It will be perceived by the statements in another part of this paper, that the disease which has occupied so great a share of the public attention for some time past, has at length appeared amongst us. We have given place to some interesting papers on the subject, which though occupying a portion of our paper usually devoted to religious matter will not, we trust, be thought misplaced or untimely.

The efforts of the Relief Association, a full account of which is here inserted, are worthy of all praise; and the result, separately from the value of their particular services, cannot fail to be of essential benefit, by inspiring all classes of citizens with a confidence that they will not be deserted in an hour of sickness. We may confidently hope for the blessing of heaven on the faithful execution of the benevolent designs of this Association.

Scriptural Interpreter. The June number of this valuable publication has been recently issued. The contents are—Translation and Exposition, Matt. viii. 18—34;—On Biblical criticism;—On the Demoniacs of the New Testament.—Editorial Note.

The article on the Demoniacs of the New Testament, occupies the principal part of the number, and is published, as will be learnt from our advertising columns, in a separate form. Judging from the parts we have examined, we believe it will be an interesting and very useful pamphlet to all who are seeking acquaintance with the true meaning of the language of the New Testament.

Unitarian Advocate for August. The publication of this number of the Advocate has been delayed by unavoidable circumstances. The articles which compose the body of the number are written with ability, and will well repay perusal. They are,—"The Christian's View of the Pestilence—The Gospel Virtue of Temperance—An Apology for Unitarianism—Extravagant Doctrines—Salem Correspondence—Terms of Christian Communion." These are followed by articles of Intelligence.

Liberal Preacher. The number of for this month is an able and well-written sermon by Rev. Mr Burnap, of Baltimore, entitled "The life of the soul,"—from Matt. iv. 4. "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." We shall refer to it on another occasion. The reader is requested to make the following correction. On page 125, line 13th from the top, for the words "confers virtue and dignity," read "confers *value* and dignity.

DOMESTIC INTELLIGENCE.

CHOLERA IN BOSTON.

The following statements in regard to two cases of cholera in this city have appeared in most of our papers. We quote them from the Daily Advertiser & Patriot, as we do also the report of the Relief Association, and the interesting letter of Dr Paine to Dr Warren.

In Board of Health Commissioners, Thursday, August 16, a special meeting was held at 8½ A M., the Mayor having called the Board together in consequence of the occurrence of two cases of spasmodic cholera in the city.

A report was then read, signed by Dr. David Osgood, detailing the symptoms and attending circumstances of the case of Miss Elvi a Lord, who died of spasmodic cholera in South street Place, yesterday at 2 P. M. This report was accompanied by certificates, signed by Drs. Bigelow, Ward, Warren, Hayward and Randall, expressing their opinion that the case was one of spasmodic malignant cholera.

A report was also received and read from Dr. A. Seaton, in relation to the case of Miss Miriam Foster, who died of spasmodic cholera at No. 18, Atkinson street, yesterday at 6 1-2 P. M.

Dr. Bigelow came before the Board, and gave information in regard to these two cases, stating it as his opinion that they were both confirmed and strongly marked cases of spasmodic cholera. [The official report of the Board will be found in another part of this paper.]

On motion of Mr. Hastings, Messrs. Farnum, Binney, Oliver and Ellis, being one from each district, were appointed a committee to visit the premises where these cases occurred, and report this afternoon the situation in which they found them.

On motion of Mr. Parker, Dr. Flint and Messrs. James and Oliver, were appointed a committee to draft certain Resolutions relative to a daily report of Physicians, who subsequently reported the following.

"*In Board of Health Commissioners,*
City Hall, Aug. 16, 1832.

"The members of the Boston Medical Association having previously engaged to render a true and frank account of the state and progress of the Spasmodic Cholera, in the city, it is

Resolved, That each of them be requested to report to this Board every case of Cholera in his practice—the report to be made daily before 6 o'clock, P. M. to include all cases which have occurred or terminated during the twenty-four hours previous to 4 o'clock P. M. each day, and specifying the name, place of residence, and such other information as may be indicated in the forms provided by the city. All other medical practitioners in the city are requested to make corresponding returns.

"*Ordered*, That the Clerk of this board take charge of the blank forms of returns of Cholera cases, provided for the use of the physicians of the city, as well as the Hospital physicians, and cause the same to be properly distributed."

The report was accepted, and the Resolves, &c. passed.

The committee were of opinion that making the reports up to 4 P. M. would be more convenient for the physicians than at any other hour, in asmuch as they are mostly occupied in professional visits, &c. in the forenoon. Adj. to 6, P. M.

At the evening session, Mr. Farnam, Chairman of the Sub-Commissioners of the Middle district, reported a letter from Dr. Z. B. Adams, in answer to an inquiry from the chairman relative to a Mrs. Martin, in Hamilton-street, who had been sick of Cholera Morbus, but had recovered.

The Sub-Commissioners of the Southern district made a report relative to the case in South-Street Court.

Mr. Farnam, from the Committee appointed this morning to visit the buildings where the cases had occurred, made a report, which was recommitted, with instructions to make a full statement of facts; and at the suggestion of Mr. Farnam, Dr. Flint was added to the Committee.

Mr. Wetmore, from a committee, reported an order authorizing the Secretary of the Board to employ an assistant, which was passed.

Mr. Binney, from the committee appointed, June 29, to fit up one of the cholera hospitals for immediate service, reported that they had fitted the hospital in W. Cedar street, with 12 beds, should the epidemic appear among that class who could not be attended comfortably at home, &c., and had made arrangements for having other beds, on immediate notice. After consultation with the physicians of the hospital, it had been arranged that Dr. Winslow Lewis should reside at the hospital permanently; that Mrs. Marion Smith had been engaged as matron, with an assistant porter and cook; that the bills amounted to $1,025 55; and they asked to be discharged. It was further stated that Mr. J. M. Smith had placed a supply of medicines, &c. at the hospital; those used to be paid for, the remainder to be returned without cost to the city; that Mr. Samuel Beal had loaned a clock for the use of the hospital; and that Messrs. Hurlburt & Co. had sent a large and convenient cooking stove, for which no charge would be made if not used. The report was accepted, and the bills ordered to be paid.

Adjourned to tomorrow (this) evening, 6 o'clock.

CITY OF BOSTON.

In the Board of Commissioners of Health,
10 o'clock, A. M. August 16, 1832.

In conformity to the course which they have always determined to pursue, of giving the earliest official information to their fellow citizens, of the existence of Spasmodic Cholera in the city, this Board now announces that two cases occurred in this city, yesterday, which were attended with the usual distinguishing symptoms of that epidemic, and both of which have terminated fatally.

The first case was that of Miss Elvira Lord, in South-street Place, at the termination of South-street, to whom a physician was called at half-past 5 o'clock in the morning, and death ensued at 2 o'clock in the afternoon.

The second case occurred at No. 18 Atkinson-street, Miss Miriam Foster, who was attended by a physician at 1 o'clock in the afternoon, deceased at half-past 6 o'clock of the same afternoon.

No other case has been reported to this Board, or is known to exist within the City; and the health of the City, with the exception of the occurrence of the two cases above mentioned, has for some weeks been, and now is, unusually good.

The Board, with a full view of all the circumstances connected with these cases, see no cause of excitement or alarm. They earnestly entreat their fellow-citizens calmly and quietly to pursue their accustomed avocations, and to preserve the utmost cleanliness in their places of abode, and temperance in their diet: and the Board pledge themselves to communicate the earliest information to the public, should any additional cases of the epidemic occur.

By order of the Board.
WM. HAYDEN, Jr. Secretary.

CITY OF BOSTON.

In the Board of Health Commissioners,
Aug. 16, 1832—6 *o'clock.*

The Board are gratified to be able to inform their fellow citizens that no case of Spasmodic Cholera has been reported to this Board since those mentioned in their report of this morning; and that no case of that epidemic is now known to exist in this City.

By order of the Board.
WM. HAYDEN, Jr. *Secretary.*

RELIEF ASSOCIATION.

At an adjourned meeting of the citizens, held on Wednesday evening at the Old Common Council Room in School street, to take measures to organize an Association to afford aid to the sick, in case the Cholera shall visit the city, the following Report was made and unanimously adopted, and it was voted that it be printed in all the papers of the city.

The committee to whom were submitted the resolutions offered at the last meeting, with instructions to prepare a plan for organizing and making effectual the proposed Association, respectfully recommend the adoption of the following preamble and articles:

Perceiving that in many places, hitherto visited by the Cholera, an overwhelming panic has prevailed, causing the abandonment of the sick to the unresisted ravages of the disease, whereby numbers have fallen helpless victims to neglect, and unnatural desertion, whose lives might have been saved by timely attendance;

And believing such alarm to be unreasonable, and often entirely unfounded, and that it is the part of wisdom and duty, while mercifully exempted from the calamity, to take measures for the prevention of similar evils should it eventually befal us;

And considering it to be for the especial interest of those resident here, without immediate family connexions upon whom they could depend in the hour of need, to secure the friendly care of such as may be willing to pledge themselves for mutual aid and protection;

And at the same time ready to extend the service to all who may, otherwise, be left to perish, with none to help them;

And believing that preparation for a prudent and firm discharge of the duties which the visitation of such a malady requires of those who may be able to render aid to the afflicted, will be the best means of inspiring general confidence, and securing ourselves against a similar panic—of saving the lives of many of our fellow citizens, and preventing a temporary depopulation of our city by desertion, destructive of its best interests, should the dreaded dispensation be visited upon us; therefore, resolved,

1st. That it is expedient to form an Association for the purpose of securing attendance upon those who may be attacked by the Cholera, to be called the "Relief Association."

2d. That the members of the Association shall be divided into sixteen committees, one of which shall be assigned to each of the districts, into which the city has been divided by the Howard Benevolent Society; and the services of the members of the committee shall be limited to the districts to which they may be respectively assigned.

3d. That the committees of the Howard Benevolent Society be requested to join and co-operate with the committees of this Association in their respective districts, for the purpose of advising and rendering such other aid as may be needed—without liability, however, to be called upon to serve as members.

4th. That the Committee of each District shall be organized by the enrolment of its members, and the choice of a Chairman and deputy Chairman, whose duty it shall be to keep the roll, and issue notice to the members when their services shall be required. And to ensure an equal division of labor, and prevent improper applications, no member will be expected to serve, unless notified personally, or in writing, by the Chairman, or deputy Chairman of the Committee to which he belongs.

5th. Each Committee may prescribe for itself such regulations for supplying vacancies, or providing for the absence of its officers, and for the rotation of service among its members, as may seem expedient.

6th. The Chairmen of the District Committees, shall constitute a Central Committee, to be organized by the choice of a President and Secretary; and which shall have power to alter the District Committees, by transferring the members of one to another, as need may be, for the purpose of equalizing the labor and responsibleness of all the members of the association; and also to make such general regulations, as may be advisable for effecting its purposes.

7th. That every member, who shall be duly called upon as above stated, shall be responsible for the immediate furnishing of suitable attendance and nursing, for the person designated in the notification.

8th. The Chairman of each Committee shall deliver to the Secretary of the Central Committee, and at the office of the Commissioners of Health for the District in which he is included, and to the Secretary of the Boston Association of Physicians, a list of the members of his Committee, with their respective places of business and abode; and if any member shall change such place, or intend to absent himself from town for more than a day, or be unable from ill health to do duty, or from sickness in his family, or of his friends requiring his personal attention, he shall give notice to the Chairman of the Committee to which he belongs, who shall give the necessary information to the persons above named.

9th. That a Committee of twenty-six be now appointed to obtain the subscription of persons disposed to become members of the Association; and within 3 days herefrom, to divide them into Committees, and assign them to districts as above stated; and also to notify the members of each Committee, of a suitable time and place for its first meeting; for the purpose of organizing it conformably to these regulations.

10th. That the Secretary of the Central Committee shall give notice, by public advertisement, of a suitable place, where all persons hereafter disposed to become members of the association may subscribe their names: and such new members shall be apportioned by that committee among the District Committees; and notice shall be given to such members, and to the Chairman of the last named Committees, of all such apportionments, by the Secretary of the Central Committee, as soon as conveniently may be.

11th. All funds which shall be contributed for the benefit

of this Association, shall be paid to the Treasurer of the Howard Benevolent Society, and be subject to the Control of the Central Committee.

CHARLES G. LORING, Chairman.
WALTER CHANNING,
EDWARD BROOKS,
LEWIS G. PRAY,
STEPHEN FAIRBANKS,
J. GREELY STEVENSON.
BENJAMIN HOWARD.

Per order, GEO. BOND, Chairman.
JOS. HALL, Secretary.

RELIEF ASSOCIATION.

Gentlemen disposed to join the above association to be formed in accordance with the resolutions passed at the meeting held on Wednesday evening, are requested to leave their names and places of residence at either of the following places:

Hilliard, Gray & Co. 112, Washington-street.
Abraham G. Wyman, corner of Green and Leverett streets,
Gray & Bowen, 141, Washington street.
Charles G. Loring, 39, Court-street.
Emmons & Weld, 31. South Market-street.
John M'Namara, 21, Hamilton-street.
S. E. Sewall, 21, State-street.
Grant and Daniel, 9, Union-street.
George W. Johnson, corner of Hanover and Cross-streets
Wm. Brown, corner of Washington and Elliot-sts.
Lewis G. Bradford, corner of Washington and Pleasant-str.
Chandler and Howard, 16, Central-wharf.
Cyrus Alger, South Boston.

The Cholera in New-York.—We are permitted to publish the following letter, which we believe gives a more full and satisfactory account of the disease, particularly in New-York, than any which has yet been published.

NEW-YORK, Aug. 10th. 1832.

J. C. WARREN, M. D.

Dear Sir, I had intended to have earlier acknowledged your very flattering attentions, and to have expressed the interest and instruction with which I perused the Report of the Mass chusetts Medical Society; which, although purporting to express the opinions of others, is undoubtedly one of the best original essays which has appeared on the subject of Cholera Asphyxia. This delay, however, enables me to add a few words in relation to the disease as it has appeared in this City, which I do not from their novelty, but to show you how Nature and Art have still travelled the beaten path.

The Cholera Asphyxia has presented to our observation the same combination of phenomena that has distinguished the Epidemic in other quarters of the globe, and when the varieties of constitutions, the differences in habits, sex, age, &c. are duly considered, the symptoms are remarkably uniform, particularly after asphyxia has supervened. The disease has been less malignant here than at Montreal and at Paris, which is probably to be ascribed to the better ventilation and greater cleanliness of our city; for your own observation will yet assure you, that the disease, at least in Cities, requires for its production, the cooperation of local miasmata with the general epidemic poison; and doubtless the same local developements give intensity to the poison wherever it prevails. Well favored Cities, therefore, with spacious streets, and especially where a proper attention is paid to the cleanliness of yards, houses, &c. and in which a crowded population is not permitted during the visitation of the Epidemic, may expect to reap a rich reward from measures that are so clearly dictated by experience and philosophy. In New-York we may be said rather to have suffered several endemics than a general epidemic. The epidemic poison has not been sufficiently active to produce a full predisposition to the disease, without the cooperation of local causes. It has been confined to the malarious parts of the town, and generally to such houses as are small and crowded with inhabitants,—in some instances not less than a dozen in one house, having died in rapid succession.

Although we may recognise in a very striking degree the phenomena of the Asiatic disease, they are more or less distinct in different subjects, each case, however, presenting the same combination. The symptoms most liable to modification, are lividness and collapse of the features, these being more frequently absent than has been remarked in other countries. Asphyxia or nearly so, is an uniform system of the stage of collapse; so also is the unequal distribution of heat,—vomiting and purging, almost invariably of a fluid resembling rice water,—very generally spasms, cold sweat, corrugated skin and blueness of the fingers, cold tongue, cold breath, suppression of the glandular secretions, &c.

The morbid appearances, on dissection, has been less uniform than the symptoms, and our pathology has been consequently much embarrassed. The small intestines commonly exhibit some appearances of congestion either of the mucus or serous coat, generally of the former; the large intestines commonly blanched, especially if the diarrhœa has been profuse; the stomach nearly natural; liver sometimes greatly injected, but often very natural, kidneys, spleen, &c. pancreas natural, bladder empty and generally contracted. The gall bladder contains from one to two ounces of black, green or yellow bile. There is generally, though not always, an absence of this fluid in the intestines, which usually contain a substance similar to that evacuated during life. It has been well compared to rice water, with flaculent matter which is soon deposited. The texture of the small intestines, particularly, is often softened, which has induced some physicians to ascribe this result to a violent inflammation of those organs, and to regard this action as the proximate cause of the disease. But so far as symptoms and appearances, that usually denote inflammation, are necessary to this theory, they are certainly nearly wanting in Cholera Asphyxia, venus congestion being almost the only sensible condition of the blood-vessels. Both cavities of the heart are sometimes filled with black blood, and they are sometimes empty,—appearances which also attend the lungs. The brain is more uniformly injected than any other organ, and usually contains, either in the ventricles, or within its membranes, a preternatural quantity of serum; yet the integrity of the mind is not much impaired. The veins of the spinal sheath are also commonly full.

Here as every where else the disease was most malignant at its irruption, and has become milder as the epidemic air has abated. Most of the subjects perished at first; and our greater success, now, arises from the milder condition of the disease, from a longer duration of the premonitory symptoms, and from the more susceptible class being swept away. The nature and treatment of the epidemic are probably no better understood then when it first invaded Europe. The Asiatic physicians appear to have exhausted the subject, and the more we have departed from their modes of treatment, the less successful have been the results. It is certain that the disease was less fatal in Asia, where it is supposed to have been most malignant; and it has been destructive in an increasing ratio ever since it appeared in Europe. At Quebec and at Montreal scarcely any recover, at this late period, after the accession of Asphyxia. Here the disease having been milder, the recoveries, after that stage, have probably been about one to six. If the habits of the patient have been regular and temperate, it is probably it is one to four or five that he will recover, if asphyxia has not existed more than four hours; but no such good fortune awaits the intemperate. The noise which he hears is his funeral knell.

I have not remarked that changes of temperature or atmospheric phenomena have exerted much influence on the character of the epidemic. It seems to have been governed by its peculiar laws, which have been scarcely modified by accident. The irruption took place when the weather was delightfully serene, and the city most remarkably exempt from disease. Diarrhœa had not even preceded it; and it was an astonishing spectacle to witness the work of the destroyer without the usual admonitions of his approach. It was then that we had *Death* and not *disease* in our city. His march was rapid, under a cloudless sky and a most genial temperature; and the mortality acquired its maximum during this seemingly auspicious state of the atmosphere. There then began a decreasing ratio, the weather and temperature becoming more variable; and the present storm, which has continued a week, seems not to have retarded its decline in the city, while in the neighboring country the disease is appearing most malignantly under the same conditions of the atmosphere.

What are the exciting causes? It has been very rare, if it has ever happened in this city, that the epidemic poison has done more than predispose the system. Other causes have been necessary to the developement of the disease, and perhaps none have acted with greater intensity than the exhalations which arise from filth and decaying materials. Indeed, the agency of these causes appears to have been almost indispensable, for few have suffered the disease who have lived temperately and prudently without the malarious districts. Consequently the disease has chiefly prevailed, and deaths have principally occurred among the most abject of the lower orders, attacking constitutions that have been rendered susceptible by vicious habits or broken down by disease. Still we have lost some valuable citizens, whose habits were temperate, and whose lives were amiable; but let us convert their loss to at least one good purpose: let us avoid those exciting causes which, in almost every instance, have sent them prematurely to the grave. These causes have generally consisted in some indigestible food; what, in ordinary conditions of the atmosphere, are inoffensive, but which are death to a subject predisposed to cholera. Garden vegetables and almost every species of fruit have been known to develope the disease; and the prudent part of our population now restrict themselves to lean fresh meat, boiled rice, stale bread, eggs, milk, butter, tea and coffee, and it is considered hazardous to extend the variety. Fatigue, imperfect clothing, currents of air, exposure to the rain, and depressing passions of the mind, have been known to create the cholera.

We have not been able to add any thing new to what has been long known, or rather unknown, respecting the proximate cause of the malady. Most of us are well satisfied that it possesses nothing in common with the ordinary cholera morbus, but that the diseases are essentially distinct. The hypotheses are very various, some regarding it as a local affection, and others as constitutional; some referring it to a primary inflammation, congestion, or some unknown modification of the action of the alimentary canal; others to congestion of the brain, or of the spinal marrow and ganglia; while others look alone at the diminished glandular secretions, and still another places the whole mischief in the carbonization of the blood, and yet another that regards the absence of the saline principles as the *sine qua non*. To me, however, the disease is just as obviously, *ab initio*, a constitutional one. We have frequently witnessed the invasion of asphyxia without any premonitory symptoms, when it has been sufficiently apparent that all the functions and all the powers have been simultaneously affected. If this hypothesis be true, we shall understand why one important organ is at one time apparently sustaining much of the burthen of morbid action, and at another none at all. From so great a diversity of opinion respecting the proximate cause of cholera there would necessarily result a great diversity of treatment; but the variety of means employed very evidently arises in part from the want of success which attends every method. We have no difficulty with the disease in its preliminary stages, but after asphyxia has fairly supervened, I do not believe that one patient in six is restored by any process, whatever may have been asserted on this subject. I have seen much of the disease and have looked at it impartially; and I express a solemn conviction on the subject of its fatality. I have seen every method tried, and in some I have no confidence at all. I have none in what has been denominated the *camphor treatment* exclusively, none in the *exclusive* use of ice internally. I have seen the best results from powerful external stimulants—calomel more or less modified by small quantities of opium, according to the irritability of the mucus membrane, and camphor is an useful addition if spasms be present; friction with camphor, or applications of ice for the relief of spasm; stimulants moderately to sustain the sinking powers, of which ammonia seems the best. The irritability of the mucus membrane is easily allayed, and is very rarely an obstinate symptom, the most prominent, during the stage of asphyxia, being the absence of pulse, unequal distribution of heat, restlessness and altered expression of countenance. We have nearly abandoned transfusion, from its almost uniform failure. The recoveries I do not think have been in the ratio of five to fifty. The temporary effect is very encouraging, but the patients soon die. Our best practitioners employ calomel in large and small doses, some preferring 15 or 20 grains once in three or four hours, and others 5 grains every hour. I have seen no good effect from blood letting in any instance after asphyxia, but this may have arisen from the quantity having been small, and the difficulty with which it is invariably abstracted. From the pathology of the disease, and the experience of the Asiatic physicians, I have been in favor of the remedy.

I regret that my time will not permit me to add more at present. Your citizens ought to be well informed of the fatality of the disease after the stage of asphyxia, and of its mildness before that stage supervenes, that they may be early induced to attend to the premonitory symptoms.

I have the honor to be, very respectfully,
and very truly, yours,
MARTYN PAINE.

New York. The whole number of cases and of deaths in the city of New York, since August 6th, is reported as follows:—Aug. 7th, new cases 89, deaths 31. On the 8th, new cases 82, deaths 31. On the 9th, new cases 73, deaths 28. On the 10th, new cases 100, deaths 27. On the 11th, new cases 97, deaths 27. On the 12th, new cases 67, deaths 23. On the 13th, new cases 105, deaths 23.

Philadelphia. The number of cases of the Cholera in Philadelphia on the 8th of August, was 114, deaths 46 On the 9th, new cases 154, deaths 58. On the 10th, new cases 142, deaths 39. On the 12th, new cases 110, deaths 31.

Cholera not contagous. The Norwalk (Conn.) Gazette says,—

The experience of Norwalk is worth something in relation to quarantine regulations. Ever since the breaking out of the disease in New York, there has been an uninterrupted intercourse between that city and this place, by means of steam boats, packets, and public and private carriages, and not less than fifteen thousand of their citizens have passed through this town within that time, flying from the pestilence. For weeks in succesion, from three hundred to five hundred passengers were landed in a day upon the wharves from the steam boats; our public houses have been filled to overflowing; almost every private house in the town has, or has had, some of the refugees for its inmates, and yet not a single case of cholera has occured among these fifteen thousand, either on board the boat, or in this town, or anywhere else that we have heard of; nor has a single case occurred in this town except those reported on the banks of the river which divides Norwalk from Fairfield.

State Prison. We learn that the sickness at the Prison at Charlestown, Mass. has disappeared.

Winnisimet Ferry. The Directors of this ancient Ferry between Boston and Chelsea, opened it on Monday, with steam boat navigation. About seventyfive invited guests proceeded in carriages, at ten o'clock, from Concert Hall, to the Ferry landing, from which the guests embarked in the steam boat 'Boston,' the carriages and baggage being placed in the 'Chelsea,' and both boats proceeded to the Chelsea side of the Ferry. The company spent some hours in the delightful grounds of the Chelsea House, took a turn down the harbor in the steam boat, and returned to the city.

The accomodation of this Ferry is an important improvement in the facilities of transportation. There are two first rate steam ferry boats, Philadelphia built, which ply constantly between the two points, performing the distance, (one mile and three eighths,) in about eight minutes. Carriages are driven in and out of the boats, on a floating bridge, the passengers retaining their seats in their vehicles with perfect safety. The 'Chelsea' carried over eight carriages at once. By this route, which is shorter and more expeditious, travellers in the direction of Salem avoid two bridges, and a toll of 36 cents in a chaise, paying but 12 1-2 cents in the boats. The foot travel is 6 1-4 cents. The Ferry cannot fail to be popular.

Rhode Island. Three unsuccessful attempts have been made in Rhode Island for the choice of Governor, Lieutenant Governor, and Senators. The Providence Journal, states that the 28th inst. has been assigned as the day on which another attempt is to be made. On Wednesday last, the two Houses met in Grand Committee to proceed to the elections; when the Judges of the Supreme Judicial Court, and the Judges of the Court of Common Pleas, excepting those for the county of Providence, were reelected.

Indian War. A battle has been fought between a detachment of the army under the command of Gen. Atkinson, and Black Hawk, in which the Indians were defeated. The official account of the battle says that there is every appearance of the war being soon terminated, and peace restored to the frontiers.

Commencement at Geneva College, New York, took place Aug. 1st. The degree of A. B. was conferred on five young gentlemen.

The Casket. The publisher of 'The Casket,' a monthly periodical of Literature and Arts, published in Philadelphia, with the view of increasing the attraction of the new volume of that work, to be commenced on the first of January 1833, and at the same time to aid the cause of American Literature, offers the following premiums for original compositions;

One hundred dollars for the best original tale founded on scenes connected with American history.

Thirty dollars for the best original essay, on any subject within the scope of moral philosophy and science.

Twentyfive dollars for the best original poem, not exceeding seventy lines; the subject left to the discretion of the writer.

The articles forwarded in competition will be submitted for decision to the perusal of five respectable gentlemen of this city. Competitors will forward their communinacations, post paid, to Samuel C. Atkinson, Esq. Philadelphia.

Female College. A College for the education of females has been established at Bogota, Colombia, with five professorships, which are to be filled by females.

Disturbances in Upper Canada. A most serious riot took place on the 12th ult. in Pictou, (Hallowell,) Upper Canada, between the Protestants and Catholics of that vicinity. It appears that a few Protestant families by the name of Wilson, were celebrating the 12th of July, together with a man of the name of Sullivan, called 'King of the Catholics of Pictou.' Sullivan kept with the Wilsons' all the forepart of the day, and very freqnently urged them to take more freely of the intoxicating bowl, until he thought them mellow enough for his purpose. He then persuaded them to come and walk round the hill beyond the bridge, which they did; but as soon as they reached the summit of the hill, they were met by a large party of Catholics, well prepared with stones, who commenced an attack upon the Protestants. A general battle immediately ensued between the two parties, which was fought with all the desperatoin that can possibly be imagined. The principal weapons of the Catholics were stones, nowithstanding they had provided themselves with a loaded musket, and fixed bayonet, but fortunately it was wrested from one of them, in time to prevent its contents from being discharged at any person. The riot lasted a considerable time before it was quelled by the authorities of the place. One or more of the Protestants was left by the Catholics supposed to be dead; but all are, we are happy to state, recovering from their wounds, but one, and it is generally thought impossible that he will recover. Five of the principals were arrested in the evening, and the next day underwent an examination before the magistrates of the village. They were committed to Kingston jail, there to await their trial at the ensuing sessions.

FOREIGN INTELLIGENCE.

England. On the 28th of June, an interesting debate took place in the House of Commons, relative to the affairs of Poland. It was introduced by a speech from Mr Cutlar Ferguson, who gave an animated account of the wrongs which that country had experienced from Russia prior to the late Revolution, and the cruelties which had been practised since the termination of the war. He concluded by moving an address to his Majesty, praying that copies of the manifesto of the Emperor Nicholas of the 26th Feb. last, of the Organic Statute to which it refers, and of the despatch of the British Ambassador communicating the same, might be laid before the House. After a debate, in which scarcely any attempt was made to vindicate the conduct of Russia, which was censured by several members in the strongest terms, the motion was agreed to.

Dennis Collins had his final examination on the 27th for throwing stones at the King, after which he was committed on the charge of High Treason. He stated in the course of the examination, that the detention of his pension was the cause of the act, which he much regretted.

By the last accounts the Cholera was increasing at Manchester.

A London paper says that Don Pedro sailed from St Michæl on the 26th of June, with an army of about ten thousand men, and nearly fifty sail.

Capital Punishments. The expediency of capital punishment has of late been much agitated in this country. It is interesting to learn the opinions of the most eminent English Jurists upon this subject. They may be gathered from the following extract.

A bill has been recently introduced into the British Parliament for the abolition of the punishment of death, in certain cases. The bill provides, that whereas, by an act passed in the first year of the present reign, it was enacted that if any person should be convicted of forgery, or any other offence therein described, for which he would have been previously liable to the punishment of death, he should not thenceforward be punishable with death for the same, unless he should be made so punishable by that act: It is enacted, that so much of said act as enjoins the infliction of capital punishment shall be repealed, and transportation for life, or a limited term, substituted for it. Among the offences to which the bill is intended to apply, are horse stealing, sheep stealing, and stealing in a dwelling house to the value of £5, as well as forgery. During the discussion of the bill in the House of Lords, it was opposed by the Lord Chief Justice, (Tenterden,) on the ground that no effectual secondary punishment had ever been devised as a substitute for that of death; and, until this should be done, he considered any alteration of the existing law as highly inexpedient. The same view was taken by Lord Eldon, who observed, that the subject had employed his attention for more than twenty-five years, and he had not yet been able to make up his mind upon it. The security of property would be endangered by any hasty alteration of the law; and its severe operation was so well guarded against by the mercy of the Crown, that change was not necessary.

Lord Dacre, in reply, observed that secondary punishments were now known and resorted to in innumerable cases. From 1825 to 1832, there were 935 persons convicted of sheep stealing, of whom only 14 were executed. The experience of other countries proved the benefits of mitigated penalties. The Lord Chancellor said that he should be disposed to continue the law as it now stood, if it had the effect to deter from crime; but it had so long threatened without performing that it had ceased to produce that effect. In 1831, 162 persons had capital punishments recorded against them for sheep stealing, and of that number only one was executed; 125 were sentenced in the same manner for horse stealing, against not one of whom was the sentence carried into effect; and 100 for stealing in dwelling houses to the value of £5, of whom not an individual was executed. During that year only eleven persons were capitally punished, out of 1106 who had been sentenced to death. The public feeling did not go along with the punishment, so that it had no tendency to render property secure. The secondary punishments might not be adequate; but, as the severer ones were never executed, there was nothing else to rely upon. He deemed it his duty to support the bill. The bill was ordered to be printed.

Perkins' Steam Cannon. Mr Perkins may be considered in the light of benefactor to his species, inasmuch as his wonderful improvement in the art of killing must eventually lead to the abolition of war. To give some idea of the powers and capabilities of this engine, let the reader fancy a metal tube of any given calibre, connected with a compact steam apparatus of proprtionate power, and moveable at pleasure in any direction by means of a universal joint. With one fourth additional force to that of gunpowder, it will propel a stream of bullets, whether musket or cannon ball, at the rate of seventyeight in four seconds, for any length of time during which the steam power may be kept up. Nothing mortal, or that is made by mortal hands, can stand against such a resistless attack. One gun is in itself a battery in perpetual and incessant action, moving horizontally or vertically, sweeping in a semicircular range, and pouring all the while a continued volley of balls, with unerring precision when directed point-blank. Two of these guns in a ship would sink any vessel instantly; and what force could pass by such a battery on land? The very appearance of one on the field of battle, would clear it of living beings, either by putting them to flight or to death. The gun is fired every hour; and it is fixed so that the ball can only hit a target at the other end of the room. The noise it makes in firing is little more than that caused by the rush of a column of steam from a narrow aperture, with the addition of the noise of the balls hitting the target. Strange to relate, there is not the slightest danger to alarm the most timid female. It is curious to see a small tube of polished steel spitting (for that is most expressive of its action) forth a shower of bullets and steam without the least apparent effort.

Besides this extraordinary and beautiful piece of mechanism, there are other specimens of the ingenuity the inventor, Mr Perkins, which we can only enumerate. Apparatus illustrating his new mode of evaporating fluids in open vessels, and of generating steam under pressure; for compressing air; for generating heat by means of friction, applicable to the fusion of metals, &c. A new paddle wheel for steamboats, by Mr Perkins and Mr Holdeworth's revolving rudders, are shown in action by working models of steamboats that propel themselves round tanks of water, &c. &c.

London Spectator.

Statue of James Watt. On Saturday the statue of this great benefactor of mankind was placed on its pedestal in the south-west corner of George Square. The pedestal is of Devonshire granite 12 feet high, and weighs about 35 tons. The statue, which is bronze, was executed by Chantrey, and is acknowledged to be an exceeding happy effort of the genius of that eminent sculptor. The figure of the philosopher, which weighs two tons, is seated on a chair, in a contemplative mood, with compasses in the right hand, and a scroll lying on the knee, on which is described the model of a steam engine. The face is very fine, and is said to be a striking likeness. Indeed this was to be expected, because Watt sat to Chantrey some time before his death, and it is from the bust then made that all the statues have been moddelled. *ib.*

Deafness of the Aged. Nothing is more common than to hear old people utter querulous complaints with regard to their increasing deafness; but those who do so are not perhaps aware that this infirmity is the result of an express and wise arrangement of Providence in constructing the human body. The gradual loss of hearing is effected for the best purposes; it being intended to give ease and quietude to the decline of life, when any noises or sounds from without would but discompose the enfeebled mind, and prevent peaceful meditation. Indeed the gradual withdrawal of all the senses, and the decay of the frame, in old age, have been wisely ordained in order to wean the human mind from the concerns and pleasures of the world, and to induce a longing for a more perfect state of existence. *Chambers' Edinburgh Journal.*

Africa. Preparations are already made in Great Britain, (says the New York Evening Post,) for profiting by the late discovery of the termination of the Niger by the Landers. This event opens a communication with the heart of Africa, through a country, the interior of which is thickly peopled, fertile, and abounding with various rich commodities—a country to which European commerce has never yet penetrated, and which seemed to be shut up from the access of European enterprise by a barrier of forests, sandy deserts, mountains, a climate fatal to European constitutions, and tribes of inhospitable and treacherous natives. Africa has now its great river leading far into the depths of its territory; and it is not to be supposed that England, anxious as she ever is to extend her commerce, and seek a market for the various articles of her manufacture with which her warehouses are crowded, will lose a moment in availing herself of the opportunity to introduce them into those countries in exchange for their gold, ivory, gums and peltry. An expedition is shortly to leave England with a view of exploring further the Niger, and establishing the trade with the tribes of the interior. The application of the Steam Engine to river navigation, will make this an infinitely less difficult and hazardous enterprise than it would have been fifty years since. The brothers Lander, in their account of their late travels, dilate at some length on the wonder and awe which the appearance of a steamboat in the waters of the Niger, ascending against the current and threading the most difficult channels of the river, would strike into the minds of the natives. The elder of these brothers, Richard, is to be charged with the execution of the project, the opportunity for which was created by his own fortitude and perseverance. He is shortly to embark from England for Africa in a steam vessel, furnished with the means of overawing the treacherous and rapacious natives of the lower country, and of exploring the various channels by which the Niger pours its waters into the sea through a Delta like that of the Nile or the Mississippi.

ERRATA.

☞ The reader will please to correct a small error in our last paper, in the statement respecting Grafton.

In the first column of the first page inside, 31 lines from the bottom, for 185 read 145.

MARRIAGES.

In this city, Mr Robert Lord to Miss Mary Dammon; Mr Francis Lecompte to Miss Martha, daughter of Mr Thomas D. Francis; Mr William Bartlett to Miss Nancy Bryant.

By Rev. Mr Barrett, Mr Alfred A. Andrews to Miss Harriet Maria, only daughter of Mr John Pierce.

By Rev. Mr Mott, Mr George B. Prentiss to Miss Margaret B. Colburn.

On Thursday evening, by Rev. Mr Himes, Mr Daniel Usher, of Cambridge, to Miss Almira Russell, of West Cambridge.

In Cambridge, Horatio C. Meriam, Esq. of Lowell, to Miss Mary Bates, of Cambridge.

In Salem, Mr Timothy J. Ellsworth, of Ipswich, to Miss Laura Titus.

In Marblehead, Mr Samuel H. Russell to Miss Ann Clone.

In Haverhill, Mr John Kimball to Miss Juliana Allen.

In Amesbury, Mr Joseph Clark to Miss Harriet Allen.

In Charlton, Mr Thomas Sweet, of Oxford, to Miss Hannah Cheney.

In Foster, R. I. Mr Jabez H. Norton, formerly of Franklin, Mass. to Miss Mercy P. Holden.

In Richmond, Va. Joseph B. Abbott, Esq. junior editor of the Richmond Whig, to Miss Catharine C. daughter of the late Harry Randolph, of Warwick.

In Prince George's County, Md. Rev. J. Loring Woart, of Howard, Va. formerly of Newburyport, to Miss Elizabeth H. West.

In Columbus, Ohio, Mr Horatio N. Hubbell, Teacher of the Deaf and Dumb Asylum, to Miss Harriet Cutler, formerly of this city.

DEATHS.

In this city, Mrs Mary Wallack, aged 66; Miss Catharine Courtney, 20; Mr William Chandler, 58; Mr Tyler C. Knight, 37; Rachel T. Bacon, 30.

In South Boston, Miss Eliza, aged 25, daughter of Thomas Freeman, Esq. of Barnard, Vt.

In Roxbury, Mr Dandridge Taft, aged 45.

In East Cambridge, Miss Eliza, daughter of Mr Samuel King, aged 33.

In Salem, Mrs Sarah, widow of the late Mr Samuel Archer, aged 67.

In Weston, Miss Maria Hobbs, aged 84.

In Manchester, Mrs Mary, wife of Maj. Burley Smith, aged 65.

In Templeton, Capt. James Dolbear, aged 72, a soldier of the revolution.

In Washington, N. H. Maj. Moses Harriman, a soldier of the revolution, aged 75.

In New Haven, Henry E. Dwight, aged 35, youngest son of the late President Dwight.

In Farmington, Thomas B. Barnum, aged 33, late editor of the Erie Observer.

In Burlington, Vt. Col. Azias Buell, aged 62.

In Fairfax, Vt. widow Sarah Wilson, aged 88, formerly of Petersham, Mass.

In Washington City, Mrs Anna, wife of Hon. Richard Cutts, late 2d Comptroller of the U. S. Treasury.

At Annapolis, Md. Mr Andrew Oliver Waterhouse, aged 43, formerly of Cambridge.

In Richmond, Va. Capt. Henry Poor, of Andover, Mass. aged 53.

In Fredericksburg, Va. on the 3d inst. Mr Richard Peacock, aged 82, a revolutionary soldier.

MR BARRETT'S FAST SERMON.

Just published, and for sale at this office, Mr Barrett's Fast Sermon on the cholera. Aug. 18.

MORMONISM.

The pamphlet on Mormonism, referred to in a communication in this day's Register, is for sale at this office, and by B. B, MUZZEY, No 27 Cornhill. Aug. 18.

WHITMAN'S SERMONS.

For Sale at the Office of the Christian Register, "Village Sermons, Doctrinal and Practical. By BERNARD WHITMAN." Aug 4.

ESSAY ON DEMONIACS.

Just published, and for sale at this Office, and at L. C. BOWLES's bookstore, 362 Washington street, "An Essay on the demoniacs of the New Testament." 50 pp. 12mo.

This essay was prepared for the Scriptural Interpreter, in the last number of which it was printed. It is published in a separate form under the belief that some persons besides the subscribers to that work may be gratified with a brief and impartial view of a question, on which more has been loosely said than carefully written in this country. E. S. G.

Aug. 18.

THE SCRIPTURAL INTERPRETER.

"The object of this publication will be to afford to Sunday school Teachers and parents, and also to other Christians, facilities towards a right understanding and use of the Bible, particularly of the New Testament. It will contain translations of different passages, or whole books of the New Testament, with expositions and such critical and practical remarks as may be thought useful. It will also offer to the reader short essays on the scriptural writings, the manner in which they should be studied, the principles by which they should be interpreted, and the proper method of using them in the instruction of children."

The work is published monthly, at $2 per annum. Subscriptions for the new year, the first number of which will be published in a few days, received by the subscriber, who has also for sale, the back numbers from the commencement, bound in two volumes.

L. C. BOWLES, Publisher,
362 Washington street.

Aug. 18.

PRAYER FOR THE SICK.

This day published by L. C. BOWLES, 362 Washington street, "A Sermon preached at King's Chapel, Boston, on Thursday, August 9, 1832, being the Fast Day appointed by the Governor of Massachusetts, on account of the appearance of the Cholera in the United States. By F. W. P. GREENWOOD, Junior minister of King's Chapel." Published by request. Aug. 18.

LIBERAL PREACHER,

FOR AUGUST, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for August, 1832.—New Series, Vol. II. No. 8, Containing a Sermon by Rev. G. W. BURNAP, of Baltimore. *Subject*,—"The Life of the Soul."

Aug. 13.

THE LADIES' MAGAZINE AND LITERARY GAZETTE, Edited by MRS SARAH J. HALE. No. 8, Vol. V. Just published by MARSH, CAPEN & LYON, No. 133 Washington Street.

CONTENTS.

Original Miscellany. Roman Sketches; The Bachelor's Excuse; The Brothers.

Original Poetry.—My Dream; To * * * * *; Sisera.

Literary Notices.—Illustrations of Political Economy, No I; Life in the Wilds; Insect Miscellanies; New York Mirror.

Notice to Correspondents. Aug. 18.

UPHAM'S DISCOURSE.

Just published and for sale by L. C. BOWLES, 362 Washington street, "A Discourse delivered on the anniversary of the Association of the First Parish in Hingham, July 8, 1832. By CHARLES W. UPHAM, Junior Pastor of the First Church in Salem."

Aug. 11.

MR CAPEN'S DISCOURSE.

Just published and for sale at the Office of the Christian Register,—A Discourse on the Character of Mr JOHN HAWES, preached before the Hawes Place Society, at South Boston, February 1, 1829, the Sunday after his Funeral. By LEMUEL CAPEN, Minister of that Society. July 28.

WHITE FLANNELS.

Just received, 5 bales White Flannels, consisting of
1 bale of patent Welsh do. of a superior quality, warranted not to shrink.
1 do. Wild's improved patent do. do.
1 do. do. English. 1 do common quality.
1 do. American, cotton and wool.

Which will be sold at a small advance, by ELIAB STONE BREWER, No. 414 Washington street, (South End.) Aug. 4.

VALUABLE BOOKS--CHEAP.

For Sale by L. C BOWLES, No. 362 Washington Street, (near Boylston Market) a good assortment of *Theological and Miscellaneous Books, at reduced prices*, among which are the following:

	PRICE.
Channing's Works, 8vo. bound in full cloth,	$1,25
Beard's Collection of Sermons, full cloth, per vol.	1,25
do. do do. full call, gilt,	1,75
Whitman's Village Sermons, cloth,	0,62
Counsels and Consolations, by Jonathan Farr, 25 cts. or per doz.	3,00
Plain Letters on Important Subjects, 25 cts. or per doz.	3,00
The Times of the Saviour, 3d edition with plates,	0,25
Ware, on the Formation of the Christian Character, 28 cts. or per doz.	3,50

—ALSO—

Theological Common Place Book,
Contemplations of the Saviour,
Memoirs of Oberlin,—do. of Hannah Adams,
Noyes' Psalms,—Worcester on the Atonement,
Greenwood's Liturgy—Buckminster's Sermons,
Visit to the Poor,—Art of Being Happy,
Adam's Letters on the Gospels,
Upham's Lectures on Witchcraft,
do. Letters on the Logos,
Brooks's, Sewall's and Dabney's Family Prayers,
Cambridge and N. York Collec. of Psalms and Hymns,
Greenwood's and Willard's do. do. do.
Worcester's, Channing's and Carpenter's Catechism,
Allen's and Field's Questions,
Saturday Evening,—Life of Ledyard,
Tucker's Light of Nature,—Selections from Fenelon,
Greenwood's Lives of the Apostles,
Kenrick's Exposition,—Locke on the Epistles,
Griesbach's Testament, by Professor Palfrey,
Harmony of the Gospels, by do.
Leighton's Select Works,—Offering of Sympathy,
Nichols's Natural Theology,
Dick's Christian Philosopher,
Library of Old English Prose Writers,
do. of Religious Knowledge,
Quarto, Octavo, and Pocket Bibles and Testaments, in various bindings;

Together with a variety of other Works, suitable for *Public* or *Private Libraries*, with an extensive assortment of JUVENILE BOOKS for *Juvenile Libraries* and *Sunday Schools*, at 50 per cent. discount; a Catalogue of which has just been published, and may be had at the above Store.

☞ Orders from Clergymen and others will be executed on the best terms.

N. B. *Printing and Bookbinding* done with neatness and despatch. ☞ Old Books re-bound, &c.

July 21. istf.

NEW BOOKS.

Just published and for sale by L. C. BOWLES, No. 362 Washington Street,

The Young Christian; or a Familiar Illustration of the Principles of Christian Duty. By JACOB ABBOT, Principal of the Mount Vernon School, Boston.

Flora's Interpreter; or the American Book of Flowers and Sentiment. By MRS SARAH J. HALE.

Report on Spasmodic Cholera; Prepared by direction of the Massachusetts Medical Society.

The Refuge; in the time of Plague and Pestilence.

Biography of Self-Taught Men. By B. B. EDWARDS.

Life of Galileo Galilei, with illustrations of the advancement of Experimental Philosophy.

SELECTED POETRY.

The following poem,—says the Exeter News Letter,—has never before been published. It is from a collection by GRENVILLE MELLEN, Esq., which we are happy to announce for the gratification of the admirers of genuine poetry, will shortly appear.

THE MAN OF SORROWS.

"And he arose and rebuked the wind, and said unto the sea, *Peace, be still.*"—*Mark* iv. 39.

He slept—and round the plunging bark
The billows boom'd and roar'd,
While from the night-clouds wild and dark
The storm relentless pour'd.

He slept—and round his hallow'd head
The undying glory play'd—
And pale and peaceful as the dead
That brow of wonder laid!

Pale as some marble brow it seem'd,
Translucent with command!
As through the glooming storm it beam'd
Amid that lowly band.

He slept—the Saviour of the world,
Beneath the fisher's sail,
While on the rattling tempest hurl'd,
His followers round him wail.

Cowering they gaze upon the main,
In terror on the sky;
Till Faith is turn'd to fear again,
And Hope stands plum'd to fly!

Trembling they kneel around the Lord,
In wildering agony—
And send one desolate glance abroad
Over that lashing sea.

They cast them at th' unsandal'd feet
Of that unearthly King,
And farewell hands about him meet,
And tones of horror ring.

They call on Jesus from the deep
Of their extremest wo—
They break—they burst the bands of sleep—
Why should he slumber so!

They rouse him with a wild delight—
Thus breaks the fearful spell;
"Save us—O Lord of life and light—
Save us—Immanuel!"

The Man of sorrows hears their cries,
And round his stately form
While still new kindling glories rise,
He thus commands the storm!

"Peace—peace, be still"—and lo! the waves
Sunk all their battle noise,
Stand still above their ocean graves,
At that immortal voice!

That lifted head—that radiant eye—
How powerful and how bright!
Commanding all that sea and sky
In their unrivall'd might!

Just Jesus!—o'er my troubled heart
Thus let thy mandate roll,
And thus bid frowning storms depart
The billows of my soul.

THE INVOCATION.

BY MRS HEMANS.

Answer me, burning stars of night?
Where is the spirit gone,
That passed the reach of human sight,
Even as a breeze hath flown?
—And the stars answered me—"We roll
In light, and power, on high;
But of the never dying soul,
Ask things that cannot die!"

O many toned and chainless wind!
Thou art a wanderer free!
Tell me if *thou* its place canst find,
Far over mount and sea?
—And the wind murmured in reply—
"The blue deep I have crossed,
And met its bark and billows high,
But not what thou hast lost."

Ye clouds, that gorgeously repose
Around the setting sun;
Answer! have ye a home for those
Whose earthly race has run?
—The bright clouds answered—"We depart,
We vanish from the sky:
Ask what is deathless in thy heart,
For that which cannot die!"

Speak then, thou voice of God within,
Thou of the deep low tone!
Answer me through life's restless din,
Where is the spirit flown?
—And the voice answered—"Be thou still,
Enough to know is given;
Clouds, winds, and stars, *their* task fulfil,
Thine is to trust in Heaven."

MISCELLANEOUS.

DOMESTIC MANNERS OF THE AMERICANS.

Mrs Trollope's two volumes on the Domestic Manners of the Americans, have been handled with deserved severity in this country, as it was natural to expect. How the work is regarded by some of the talented writers on the other side of the water will be learnt from the following notice of it in the Monthly Repository of June.

America—the nursery of civil freedom; the growing and vigorous disproof of the theory of the necessity of leavening the reason and the demands of the present age by an anomalous admixture with the opinions and institutions which were wisdom to our forefathers, but for the present state of society are worse than foolishness;—that gigantic territory which lay unknown for ages, ripening for the dominion of civilized man, and which less than three centuries has sufficed to transform, from an unbroken forest, to the home of twelve millions of human beings, speaking the language of, and acknowledging their derivation from, an island, which, had we the desiderated lever of Archimedes, might be set down in one of its unoccupied prairie-meadows, without displacing a living thing—this country, as vast and as important in its moral as in its physical aspect, presents to every intelligent mind a subject of contemplation and curiosity which constantly demand materials and knowledge. As yet this demand has been but scantily answered. It has unfortunately chanced that, with few exceptions, the descriptions of the United States have been those of persons either of small intellect, and incapable, with their best efforts, of judging between that which is essential and that which is accidental, as instance Basil Hall; or, worse, those whose prejudices make their principles, and whose long-formed habits of subserviency make them fancy servility refinement, and its absence coarseness: and of this latter class is the author before us. We are always sorry to see any species of talent wasted; and it was with this feeling we laid down the two volumes of Mrs Trollope. The descriptions are spirited, and the style so easy and pleasant, that she would seem to possess every mechanical facility for recording, amusingly, any and all the adventures which fate or her own good pleasure may induce her to try. But here ends all of praise which can be accorded to this book. It abounds in misrepresentations, which we cannot but think wilful, and the deductions from which are as spiteful as they are imbecile. To cover the rancour of her dislike to republicanism, the author makes a sort of confession that she had herself a leaning to what she wittily calls sedition, before she saw in America the lamentable effects of freedom and competence; which bad effect she makes to consist in certain coarseness of manner among the middle and lower classes, which, as they do not happen to be of precisely the same sort as those of the corresponding rank here, excite the good lady's spleen to the utmost; but which, after all, were the habits and manners of those good old times, of which Mrs Trollope is, doubtless, an especial admirer. She admits that the best society in America equals, in refinement of manner, even that of the 'old countrie;' while in no class is to be found the empty-headedness, which forms the grand characteristic of our sleek-mannered aristocracy.

'The total and universal want of manners, both in males and females, is so remarkable, that I was constantly endeavoring to account for it. It certainly does not proceed from want of intellect. I have listened to much dull and heavy conversation in America, but rarely to any that I could strictly call silly.' 'They appear to me to have clear heads and active intellects; are more ignorant on subjects that are only of conventional value than on such as are of intrinsic importance.'—(Vol. i. p. 63.)

This seems scarcely consistent with the continual reiteration of the utter nothingness of the women: 'in America, where women are guarded by a seven-fold shield of habitual insignificance,'—p. 96; an odd sort of shield that; again:—'It is obvious, that the ladies who are brought up amongst them cannot have leisure for any development of the mind: it is, in fact, out of the question; and, remembering this, it is more surprising that some among them should be very pleasing, than that none should be highly instructed.'—(p. 81.)

Presently, forgetting, we suppose, all she had said about the neglect of the women's minds, the good lady attempts to be very satirical on the extent of the education they receive.

'I attended the annual public exhibition at this school, and perceived, with some surprise, that the higher branches of science were among the studies of the pretty creatures I saw assembled there. One lovely girl of sixteen *took her degree* in mathematics, and another was examined in moral philosophy. They blushed so sweetly, and looked so beautifully puzzled and confounded, that it might have been difficult for an abler judge than I was to decide how far they merited the diploma they received. This method of letting young ladies graduate, and granting them diplomas on quitting the establishment, was quite new to me.'—(p. 114.)

Here the ridicule is intended to fall on the words,—'pretty creatures, lovely girl,' &c.: if there is no absurdity in the fact stated, we cannot perceive that it makes any difference whether the pupils were pretty creatures or ugly creatures, boys or girls; but it was an opportunity of blame, and that is Mrs Trollope's object; in fact, towards the end of her book she distinctly declares her dislike to every thing American.

'I do not like them, I do not like their principles, I do not like their manners, I do not like their opinions; both as a woman, and as a stranger, it might be unseemly for me to say that I do not like their government, and therefore I will not say so.'

This is about as logical as the old rhyme,—

'I do not like you, Dr Fell,
The reason why I cannot tell,
Only this I know full well,
I do not like you, Dr Fell!'

Only that 'the reason why,' we doubt not our author *could* tell, if she would.

'The immense superiority of the American to the British navy was a constant theme, and to this I always listened, as nearly as possible, in silence. But the favorite, the constant, the universal sneer that met me everywhere, was on our old-fashioned attachments to thinge obsolete. It is amusing to observe how soothing the idea seems, that they are more modern, more advanced, than England. Our classic literature, our princely dignities, our noble institutions, are all gone-by relics of the dark ages. This, and the vastness of their naked territory, make up the flattering unction which is laid upon the soul, as an antidote to the little misgivings which from time to time arise, lest their large country be not of quite so much importance among the nations, as a certain paltry, old-fashioned little place that they wot of.'—(p. 225.)

'I took some pains to ascertain what they meant by their glorious institutions; and it is with no affectation of ignorance that I profess I never could comprehend the meaning of the phrase, which is, however, on the lip of every American, when he talks of his country.'—(p. 227.)

'Their unequalled freedom, I think, I understand better. Their code of common law is built upon ours; and the difference between us is this,—in England the laws are acted upon, in America they are not.'—(p. 228.)

In discussing questions relating to their government, and its effects on the social and moral condition of the people, Mrs Trollope resorts to the old expedient of taking benefit of sanctuary, and deprecating criticism, on the plea of sex; now, if she understand the subjects upon which she attempts to write, there surely needs no apology for stating her opinion; if she were conscious that she did not understand them, it would have been wise to have left them untouched. The old custom of making gentle critiques for gentle authors is, we hope, falling fast into disuse; and women, as well as men, must be content that their works, and not themselves, form the subject of judgment. Let both one and the other write only of what they feel and understand; the time is passed for the toleration of crudeness and vapidity under shelter of either sex or rank.

Here is one of those sweeping decisions in which our author loves to indulge; its severity somewhat mitigated by the saving clause of which we have spoken:—

'All the freedom enjoyed in America, beyond what is enjoyed in England, is enjoyed solely by the disorderly, at the expense of the orderly; and were I a stout knight, either of the sword or of the pen, I would fearlessly throw down my gauntlet, and challenge the whole Republic to prove the contrary; but being, as I am, a feeble looker on, with a needle for my spear, "I talk," for my device, I must be contented with the power of stating the fact, perfectly certain that I shall be contradicted by one loud shout from Maine to Georgia.'—(p. 148.)

As an amusing instance of the determination to find fault, of pretended humility, and of inconsequent conclusion, take the following remarks:

'If I mistake not, every debate I listened to in the American Congress was upon one and the same subject; namely, the entire independence of each individual state, with regard to the federal government. The jealousy on this point appeared to me to be the strongest political feeling that ever got possession of the mind of man. I do not pretend to judge the merits of the question. I speak solely of the very singular effect of seeing man after man start eagerly to his feet, to declare that the greatest injury, the basest injustice, the most obnoxious tyranny, that could be practised against the state of which he was a member, would be a vote of a few millions of dollars, for the purpose of making their roads or canals, or for drainage, or, in short, for any purpose of improvement whatsoever.

'One great boast of the country is, that they have no national debt, or that they shall have none in two years. This seems not very wonderful, considering their productive tariff, and that the income paid to their President is £6000 per annum, other salaries being in proportion, and internal improvements, at the expense of the government treasury, being voted unconstitutional.'—(p. 21.)

'This seems not very wonderful, considering'—but the wonder consists in the consideration that this immense country is governed, to the entire satisfaction of all its inhabitants, at a cost of a trifling part of the sum paid for the misgovernment of the 'old fashioned little place.' But the lady thinks an enormous taxation an advantage, which, to be duly appreciated, needs but to be lost.

'The low rate of taxation, too, unquestionably permits a more rapid accumulation of individual wealth than with us; but till I had travelled through America, I had no idea how much of the money collected in taxes returns among the people, not only in the purchase of what their industry furnishes, but in the actual enjoyment of what is furnished. Were I an English legislator, instead of sending sedition to the Tower, I would send her to make a tour of the United States.'

Our author, after making a comparison between London or Paris, and the larger cities of the Union, of course greatly to the disadvantage of the latter, makes this very candid acknowledgment: 'Now God forbid that any reasonable American (of whom there are so many millions) should ever come to ask me what I mean; I should find it very difficult, nay, perhaps, utterly impossible to explain myself.'

Mrs Trollope pays her tribute of high admiration to the talents of that star of the west, Dr Channing.

'As a preacher he has, perhaps, hardly a rival anywhere. This gentleman is an Unitarian, and I was informed by several persons well acquainted with the literary characters of the country, that nearly all their distinguished men were of this persuasion.'—(p. 156.)

She is, and most justly, disgusted with their cant about religious matters, with the hypocrisy of the teachers, and the imbecile credulity of the taught. But before we can allow this to be a national trait of the Americans only, we must find our own sectarians wonderfully altered.

It has been said, that absence strengthens strong feelings, and weakens weak ones: travel has an analogous effect in increasing prejudice, where it already exists, or in enlarging the knowledge of those who are capable of loving truth for itself: in this class, we fear, the author of these volumes cannot yet be placed. She can see but one side of a question; and that, unfortunately, is not the fairest or the happiest side. The world might be divided into those whose eye rests first on the good and the beautiful in every object, moral or physical, which can be prepresented to it; and with whom to see evil, is to bend their minds to its removal: or, the larger number, those who would hide, rather than eradicate abuse; with whom ignorance is, if not bliss, at least content, and whose capacity of admiring stands always on the defensive, while their critical faculties are more readily roused to irritation, than their admiring ones to imitation of any good, national or individual, which they do not themselves possess. But these also, like every thing else, may do good in their generation. And so we hope Mrs Trollope's lucubrations may become useful, by calling attention to subjects which cannot be too much canvassed, though we cannot but express a wish that her next performance may be on a subject, which, not calling for the expression of her political antipathies, may allow us unreservedly to admire her power of facile and graceful composition.

REPORT ON CHOLERA.

The following Report of the Consulting Physicians of the City of Boston was presented to the Board of Health Commissioners on the 10th instant, and ordered to be published in the papers.

The Consulting Physicians having reason to believe that errors exist in the minds of many persons, in regard to the means of preventing cholera, have availed themselves of a meeting called for other purposes, at the request of the Health Commissioners of the Middle District, to express their opinion on the points alluded to. They perform this duty with some hesitation, lest they should be thought to obtrude their opinions unasked.

1. *Use of Vegetables.* There seems to exist a belief that vegetables should be abstained from during the existence of the epidemic disposition to cholera. The Consulting Physicians, in their first public report, advised their fellow citizens to abstain from all uncooked vegetables, such as cucumbers, and all salads. They did not advise abstinence of vegetables, when of good quality, and properly cooked. These, on the contrary, they recommend, as a salutary provision of nature, at this season, to cool and regulate the digestive system.

2. *Ripe Fruits.* A similar error prevails also as to fruits. This board are aware that the use of fruit has been wholly proscribed by some writers on the subject of the cholera. To this injunction they cannot assent. They believe that a *moderate* use of our own ripe fruit is one of the means of prevention, by removing that state of the digestive organs which would disorder the secretions of those organs, and thus prepare them for disease. It may be stated, as a general truth, that the exciting cause of the epidemic more frequently lies in an improper quantity of food, than in any peculiar quality, although the quality should by no means be regarded with indifference.

3. *Use of Spirits to Prevent Cholera.* A notion has been taken up by some individuals, among the well-informed part of the community, that a moderate use of stimulants, such as wine, and even brandy, is beneficial, as a preventive of cholera; and not only has the opinion been adopted, but a practical application of it has been made, by habitual spirit drinkers, to a great extent. The origin of these errors has been attributed to the advice of a southern physician; and some persons have intimated a suspicion that they have arisen, in part, from the direction of this board to use brandy and water as a vehicle for giving laudanum in the case of violent and sudden attack of cholera, before the advice of a physician could be obtained.

The opinion of this board is clearly that all kinds of ardent spirits and other strong stimulants are not useful in preventing cholera; but that they dispose to its attack. This opinion they mean to express in the most unqualified manner; and they wish to advise and to warn all persons to abstain wholly from their use. Those who are accustomed to an intemperate use of ardent spirits and of wine may safely leave off these habits by attending to the following cautions.

1. To diminish their common food considerably below the usual quantity; and to let it consist of animal rather than vegetable substance. A light broth taken in small quantities at short intervals, is particularly proper.

2. To use a strong decoction of the vegetable bitters as a substitute for alcohol;—such for example as wormwood, chamomile, horehound, southerwood and tansy. The aromatic herbs, spearmint and peppermint, may suit some constitutions more than the bitters. Under the directions of a physician, preparations of bark and quinina may be advantageously employed for the same purpose.

The board take this occasion to state for your satisfaction, that the city, so far as they are informed, is more healthy than usual at this season. Slight affections of the bowels are not unfrequent; and within a few days there have appeared a number of cases of Cholera Morbus, which yielded readily to medicine. These attacks we believe can in all cases be traced to the following causes. 1. Indulgence in eating. 2. Excessive use of cold liquids. 3. Extraordinary exposure to wet. 4. A confined state of the digestive organs.

(Signed,) JOHN C. WARREN,
BENJ. SHURTLEFF,
GEORGE HAYWARD,
GEORGE C. SHATTUCK.
JOHN RANDALL.

Boston, August 10, 1832.

NEW ENGLAND MAGAZINE.

This day published by J. T. & E. BUCKINGHAM, No. XIV. of the NEW ENGLAND MAGAZINE, for August, 1832.

CONTENTS.

ORIGINAL PAPERS. Literary Portraits, No. 4, Charles Sprague; The Benjamin Franklin; The Nerveus Man; A Natick Tale; Reminiscences of a Retired Militia Officer, No. 4; Walking; The Comet and the Cholera; New York; The Phantom Ship; Life beyond the Frontier; Some Passages in the Hebdomadary of an Editor; Choice of a Profession; Domestic Manners of the Americans; The Cholera; Leaves torn out of a Scrap Book, No. 2.

MONTHLY RECORD. *Politics and Statistics.*—United States.

Literary Notices. History of the Polish Revolution, by Joseph Hordynski. The Practical Tourist, or Sketches of Arts, Society. and Scenery, in Great Britain, France, and Holland, by Zachariah Allen. Progressive Exercises in English Composition, by R. G. Parker. Legends of the West, by James Hall. Encyclopedia Americana, Vol. X.

Universities and Colleges.

Miscellanies. Education of the Blind; An Eel in the Stomach; Saratoga and Schenectady Railroad; Wheeling; The Dog; Indian Prophecy; Newly discovered Cave in Pennsylvania; New Ornamental Tree.

Our File.

Literary Intelligence. Aug. 1.

THE CHRISTIAN'S MANUAL
FOR SUNDAY SCHOOL TEACHERS.

L. C. BOWLES, 362 Washington stireet, has for sale a few copies of the "Christian Teachers's Manual," old and new series, comprising six volumes, embellished with a number of lithographic drawings, which will be sold at the very reduced price of $2, 50 per sett; mostly bound in cloth, and lettered, being *one third* of the subscription price. This work is very valuable for Sunday school Teachers, or Juvenile Libraries, and an opportunity is now offered of obtaining it at a very low price.

Also for sale as above, a few sets of the 'Unitarian Advocate,' and 'Liberal Preacher,' at reduced prices.
Aug. 4.

BLANCHARD ON REGENERATION.

For Sale at the Christian Register Office, corner of Washington and School Streets, at a reduced price, a Treatise on "The Christian Doctrine of Regeneration, by I. H. T. Blanchard."

MR CAPEN'S DISCOURSE.

Just published by L. C. BOWLES, No. 362 Washington Street,—A Discourse on the Character of Mr John Hawes; preached before the Hawes Place Society at South Boston, Feb. 1, 1829, the Sunday after his Funeral. By LEMUEL CAPEN, Minister of that Society. July 26.

ANNUAL REPORT A. U. A.

Just published at the Depository, 141 Washington Street, the REPORTS of the American Unitarian Association, presented at the Seventh Anniversary, May 29, 1832. With the *Addresses* delivered at the Annual Meeting, and an Appendix. pp. 96. Price 6 cents.

This is the Tract for July. Its publication has been delayed by its unusual length, and by unforeseen difficulty in obtaining a report of the speeches
July 28. GRAY & BOWEN.

TRACT No. 62, *(First Series)* A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 61, of the first series of the American Unitarian Association, for August, entitled "The Gospel Exhibited in a Unitarian Minister's Preaching. By GEORGE R. NOYES." pp. 36. Price 5 cents.
Aug. 4. GRAY & BOWEN.

UNITARIAN ADVOCATE,
FOR AUGULT, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The Unitarian Advocate and Religious Miscellany."—New Series, Vol. VI. No. 2, for August, 1832.

CONTENTS.

The Christian's View of the Pestilence; The Gospel Virtue of Temperance; An Apology for Unitarianism; Extravagant Doctrines; Salem Correspondence—Terms of Christian Communion.

Intelligence.—Annual Visitation of the Divinity School at Cambridge; Philanthropic Society of the Divinity School, Cambridge, Unitarian Ordination.
Aug. 10.

SLATER'S ORIGINAL DRAUGHT.

Will be published the ensuing Fall "An Original Draught of the Primitive Church, in Answer to a Discourse, entitled 'An Enquiry into the Constitution, Discipline, Unity and Worship of the Primitive Church, that flourished within the first 300 years after Christ—by Lord Chancellor King.' By a Presbyter (Slater) of the Church of England. First American, from the London Edition, with a Biographical Memoir of the Author, and a Notice of the circumstances under which the work was written—by a Presbyter of the Protestant Episcopal Church in Massachusetts."

The work will be printed on a new type and good paper, and be comprised in one volume, royal 12mo, of between 300 and 400 pages, neatly bound in glazed muslin, at $1,00 per copy. Subscriptions received by
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Interest will be charged on all subscriptions, from the close of the year when they became due.

All communications to the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

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